SOME NEW BOOKS Element of Medimya Christianity.

The lectures on Christian History which were delivered at Harvard University by Mr. JOSEPH HENRY ALLEN have been published in book form by the Messrs, Roberts, each of the three volumes covering one of the chief periods in the evolution of Christianity. We have before adverted to the important service rendered to the general reader by the scholarlike and thoughtful discussion of the topics which would naturally fall within the scope of the first volume, but the second will prove even more useful, because, with the exception of Lecky's work, no other/book within our knowledes reviews the striking aspects of me disval Christianity in an equally compendious, unbiassed, and instructive way. subjects as the work of Hildebrand, the religious orders, the scholastic logy, the Albigensian, Hussite, and Loilard heredies, and the development of religious art are treated with a fulness and accuracy of knowledge and in a broad and liberal spirit for which rationalistic as well as orthodox writers are too seldom distinguished. Mr. Allen has no predetermined thesis to establish; he is entirely free from the controversial temper, and approaches his theme in the mood of genuine scientific inquiry, questioning everything, pre-judging nothing, holding fast that which is We shall give the reader an inkling o the method pursued and of the results derived from it by marking briefly some of the reflec tions suggested by certain specially impressive

Mr. Allen knows, what Gibbon failed to adequately recognize, that the great facts of the past need the imagination as well as the reason for their interpreter. He sees plainly that the spall which the mediaval Church cast over the minds and hearts of men was partly evolved from an atmosphere of its own creating, which we, who stand outside of it, can but very imperfeetly estimate. What helped to evolve this spiritual atmosphere, and laid broad and deep the moral foundations of the stupendous superstructure, was the circumstance that from the beginning the moral ideal of the Catholic Church was incorporated in institutions. Its exhibited in organized forms before the world. It could always appeal to this ideal and to this visible witness. It could meet any crisis or any movement of reform by drawing from the inexhaustible reservoir of moral force stored up in its religious orders. The two essential features of the religious life, as conceived by the mediaval Church and realized in the religious orders. were absolute poverty and that absolute separation of the sexes which was designated by the name virginity. The current objection to the Catholic theory of the perfect life is to say that voluntary poverty is hostile to the natural order of human society, and that celibacy is hostile to the natural order of human virtue. But, as Mr. Allen careful to remind us, such notions belong to the modern, not to the medkeval, mind. fundamental assumption on which the Church was built was that it introduced a supernatural order of society and a supernatural order of virtue. Argument from the ordinary conditions of life or the natural moralities is irrevelant, for the very theory of the rule of conduct laid down for the religious orders was that it prescribed a way of life for those only who make religion a spe cial vocation. The essential conditions of monastic existence were never held up for universal adoption, but commended to fervent. aspiring, and self-ruling spirits by such texts "My kingdom is not of this world:" Sell all that thou hast and give to the poor, He that is able to receive it him receive it:"

Mr. Allen has no coubt that poverty and collbacy were the armor with which the Church the world, in the sense that they were the weapons with which it contended against the secular conception of society embodied in the Holy Roman Empire, and with which it managed to recover much of the ground lost by the heresies and schisms assoclated with the names of Luther, Calvin, and Henry VIII. "The long war," for instance, waged by Hildebrand and his successors against the State was an attempt, all but su cessful in appearance, to bring all civil and political society under monastic control. The great military orders of the twelfth century represented the armed alliance of monkhood with the Church. The mendleant orders of the of reserve strongthening the Church in the prolonged crisis of its struggle, fighting gallantly but vainly against its decline. The astonishingereation of the Jesuit order in the sixteenth contury was a revival of the intensest monastic spirit, as a foil and counterpoise to the enthusiasm evoked by the Protestant reformers. So that for many ages poverty and celibacy were in truth the powers that gave its victorie to the Church and all but overcame the world."

'Nor will this," adds Mr. Allen, "seem wonderful, if we think of the immense strength resulting from absolute devotion to any service. and appreciate also the vast increase of strength which comes from cutting off every-thing which might hinder that absolute devo-The Church well understood the puissauce of victory that lay in the monastic yows. and steadily taught her doctrine and presses her discipline so as to keep the monastic ideal constantly in view as the true consummation of Christian life." We must bear in mind, also, that the two characteristic vows of monasticism were supplemented by the vow of obe-, insuring that the huge army would act at need as one man, and that all its resources of genius and energy would be used as tools of a eingle will. Besides this, special demands were made of the several orders-of the mendicant brotherhoods, for example, to own absotutely no possessions, to lead a wandering life and subsist on alms; of the Jesuits, to hold themselves at the Pope's order for missionary service, wherever they might be sent. By each of these prescriptions the store of moral force at the service of the Church was immeasurably augmented. But still the vital the dynamic conditions of monastic life are these two: "Sell all that thou hast and give to the poor:" "He that is able to receive it, let him receive it."

Cuban Archmology.

Don ANTONIO BACHILLER Y MORALES, who is well known to his fellow-countrymen as a patriot and a man of learning has given material assistance to the students of American antiquities by a monograph which he submitted to the Congress of Americanists at Madrid, and of which a second edition has ately been published at Havana (Miguel De Villa). The book, which bears the name of Cuba Primatica, brings not only a great deal of prudition, but also philosophical insight to the discussion of the origin, languages, traditions, and history of the natives Greater Antilles. The labors of which this volume is the concise outcome began as far back as 1838. In which year the author travelled over the island of Cuba with the exclusive purpose of noting down the numerous native words which are commingled with the popular dialects spoken in various districts. More than balf of the present volume is devoted to vocabularies, mainly collected by the author's independent efforts, and which will one day prove, when cognate materials are forthcoming, of signal utility to the science of American

Among the compilations for which the American philologist will be indebted to the patient industry of Senor Bachiller may be mentioned a sort of encyclopædia of the historical names, traditions, and idioms of the Cuban Indians. the facts here given being extracted from the narratives of the early Spanish conquerors and settlers. Another list, full of suggestion, comrises words of Indian origin, but which are common use in Cuba, although they bear different significations in the several departments, these words including the appellations of vegetables, animals, towns, villages, and rivers. These vocabularies, which represent the raw material of future scientific comparison and deduction, are preceded

philology, that is as yet but in the germ.

by a series of essays in which the author formulates a number of problems re-lating to the history of primitive Cubs, and of he American continent in general, and reviews the various solutions which have been propounded from the beginning of the sixteenth century to our own day. Among the topics thus discussed are the origin and physical traits of the Indians of the Antilles; the ethnographical relation of Cuba and Hispaniola to Yucatan, the isthmus of Panama and that northern shore of the South American continent which came to be known as the Spanish Main; the traces of an extensive Southern family of languages, distinct from the Maya group of tongues spoken in south eastern Mexico and Central America. comparison of the traditions of the Greater Antilles with those handed down among the

Caribs on the mainland, Señor Bachiller has also brought together almost all the passages in ancient and medieval writings that have been thought to indicate some knowledge or presentiment of a west ern continent, from the story of Atlantis. which is treated by Plato rather as an historical fact than as a legend, down to the indisputable discovery of America by the Northmen some centuries before Columbus. We should note, however, that it does not enter within the author's purpose to dilate upon the transatlantic voyages of the Northmen, if, indeed, he mentions them at all. It is his conviction, apparently, that these discoveries remained unknown to central and southern Europe-a conclusion which, when we bear in mind the close ommercial relations of the Hanse towns to the chief maritime cities of the Mediterranean, we can hardly deem established.

Senor Bachiller is at some pains to prove that notwithstan-ling the proximity of Cape Catoche to Cape San Antonio there is no ground for the surrent notion that Caba was peopled by emigrants from Yucatan. The languages and the traditions of the great island have it seems, nothing in common with those of the neighboring peninsula, whereas they reveal many points of likeness to the dialects and legends of the opposite coast of South America. The author is manifestly of the opinion that while the Nahua and Maya races and the inhabof North America generally, may itants theory of the perfect life was embodied and have primordially come from Asia, by way of Behring's Straits (pursuing, though at a far earlier date, much the same track as that which, according to Chinese annals, was actu ally taken by some Buddhist monks about the fourth century of our erai, the primitive natives of the Antilles on the other hand, and of a part at least of the South American mainland come from the East-either from a now submerged insular continent, whose memory survives in the fable of Atlantis or from the Phoenician and Carthagenian colonies which, having certainly been pushed as far north as Cornwall, and as far south as the west coast of Morocce and the Canary Islands, might conceivably have been carried further. At present, however, such inferences scarcely rest upon anything more solid than plausible conjecture. What we know is that the Carib language (of which, by the way, there were at least twenty-five dialogts) was spoken at the time of the discovery by Columbus among all the inhabitants of the Antilles, as well as by the nations of what came to be called the Spanish Main. Whether the emigration from the East reached the Antilles first, and passed subsequently to the Continent, or whether the mainland near the mouth of the Oronoko was first settled, is a question which, perhaps, must always remain unanswered, although some faint light may be thrown upon it hereafter, when the methods of comparative my thology have been applied to the native legends handed down to the Spanish chroniclers. Meanwhile we may take for granted that whatever course was taken by the primitive stream of colonization, intercourse and intermigration were tolerably frequent tween the settlements once formed. Indeed, the traditions of the AntiHes attest repeated invasions of the islands by the Caribs of the mainland, who were inccustomed, it seems, to put to death the male inhabitants, and to take their women to wife. The tradition seems to be confirmed by the curious fact recorded by an early Spanish observer that in Hayti and in some of the neighboring islands the women spoke a different dialect of the Carib language

from that used by their husbands. We command the work of Señor Bachiller to our historical societies, and to all those interested in the accumulation of materials for the evolution of the science, as yet embryonic, of American archmology, His collection of Cuban traditions and his vocabulary of native Cuban words belong to the entegory of solid and useful preliminary work, upon whose modest foundations the luminous hypotheses of comphilology and mythology will ultimately be built.

Bennu's View of Christianity,

Although the third volume of "Les Ori-

rines du Christianismo" bears the name of

SAINT PAUL.

Saint Paul, it does not cover the whole life of the Apostle to the Gentiles. The story of Saul's conversion, and of his early relations with the Christian communities at Jerusalem and at Antioch, was recounted in the preceding book, to which the author gave the comprehensive title of "The Apostles." In the present book we follow Paul through the three great missions which did so much for the propagation of Christianity, and of which trustworthy memorials have come down to us. The narrative breaks off, however, with the arrival of Paul at Rome, whither he had been brought a prisoner, in pursuance of his right as a Roman citizen to have the charge on which he had been tried made good before the high appellate court of Casar. An attempt to portray the last three years of l'aul's life, by deducing possible or probable events from the legends and apocryphal documents relating to the Apostie's residence in Rome, will be made by M. Renan in the fourth volume of his history, which, under the name of "Antichrist," will depict the persecution of Nero, the death of Pauland Peter that the latter came to Rome is deemed probable by the author), the taking of Jerusalem, and the apocalyptic beliefs engendered by these catastrophes. The book before us, therefore, comprehends only a section, though by far the best known and most important sec-tion, of Paul's life; yet, relatively circumscribed as is the theme, it is treated with so much fulness that we can only hope to touch. in the space at our command, the main lines of inquiry, and reproduce here and there a remarkable passage in which the author's conclusions are summed up. We must confine ourselves, in fact, to showing what was the nature of the missionary journeys undertaken by the early Christian propagandists; what classes of society were, from the outset, at tracted to them, and what classes long held aloof; and just how much Saint Paul may be said to have accomplished, whether we look to the immediate consequences of his apostolate or to his ultimate influence upon Christian theology. One word of explanation touching the docu-

mentary evidence upon which M. Renan has founded the present narrative. His reasons for accepting the authenticity of the "Acts. or, at all events, of that portion of that book which relates to Paul's principal missions have been mentioned in the course of a notice "Les Apôtres." It only remains to point out the view taken by the author of other Scriptural documents, which, for one reason or another and in very different degrees might be thought to offer materials for a biography of Paul, Here again, as in his preparation for the "Life of Jesus," M. Renan occupies ground about midway between the destructive criticism of the Rationalistic scholars of Germany and the implicit indiscriminate confi dence evinced by orthodox writers. He thinks that the fourteen epistles which ard attributed to Paul may, on the score of authencity, be distributed in five classes. First, in-

outable and undisputed writings of Paul;

these are the Epistic to the Galatians. Epistic to Epistas to the Corinthians, and the Epistic to which

exception has been taken, but in the author's opinion, without adequate cause; these are the two Epistics to the Thessalonians and the Epistle to the Philippians. Thirdly, documents which M. Ranan is disposed to pronounce authentie although he admits that they are open to serious objections; he has here in view the Epistle to the Colossians, with the annexed note to Philemon. Fourthly, a screed of a character so doubtful that the author is inclined to call it spurious, namely, the Epistie to the Ephesians. In the fifth entegory are placed episties undeniably false, like the two letters to Timothy and the letter to Titus, and with these M. Renan would class the Epistle to the Hebrews, since he can find no foundation for the tradition which ascribes the authorship of it to Paul. The New Testament writings whose comparative value is thus discriminated form but a small part of the material employed in omposition of this remarkable narrative, M. Renan has brought to the work of interpretation and reproduction as intimate a knowledge of the Roman, Greek, and Oriental civilzations as was perhaps ever drawn by one and the same man from literature, and he has studied with his own eyes every country traversed by Saint Paul, with the exception of Galatia. Soldom has the student of profane o religious history been at such pains to clothe with life the past in pictures sketched upon a background of incontestable truth or striking gerisimilitude.

The first of our three extracts from this volame shall be drawn from the account of the first of Paul's important missionary journeysthe mission to Cyprus and Galatia, which he undertook in conjunction with Barnabas and with the sanction of the parent Church of Jeru-"Paul, Indeed," says M. Renan, already travelled much to spread abroad the name of Jesus. Seven years had passed since he became a Christian, and the arder of his conviction had not slumbered for a day. Nevertheless, his departure from Antioch with Barnabas marked a decisive change in his career. Then began for him the apostolic life, in which he displayed an unequalled activity and an unheard-of degree of fervor and devotion. Travel in those times was very difficult unless it was by sea; there were very few roads that could be driven over, and fewer vehicles. That is why the propagation of Christianity took place along the seaboard and the lines of the great rivers. Pozzuoli and Lyons had Christians when a multitude of cities far nearer the eradle of Christianity had not heard Jesus so much as named.

Paul, it seems, almost always went on foot, living, no doubt, on bread, vegetables, and milk. In that life of foot-sore wandering how many hardships, how many trials! The police were negligent, or brutal. Seven times was Paul put in irons. Naturally, therefore, when he had the choice, he preferred to go by sea. Assumedly, in hours when they are calm, those Levantine waters are delightful; but all at once, too, they reveal the caprices of a madman. You can look for no other fate at such moments but to be hurled upon the shore, or left clinging desperately to the fragment of a wreck. For Paul, as for other wayfarers in those days, danger was everywhere. Labors, prisons, stripes, death,' the hero himself tells us, 'all these have I tasted abundantly. Of the Jews, five times received I their traditional flagellations, at each of which they gave me thirty-nine strokes of the lash; thrice was I beaten with rods; once was I stoned; thrice I suffered shipwrock; a night and a day I have been in the deep. In journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the neathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness. in watchings often, in hunger and thirst, in fastings often, in cold and nakedness; after this wise has my life been spent.' The Apostle wrote this in the year 56, when his trials were far from ended. For nearly ten years more he was to lead that life of martyrdom, which only a martyr's death could fitly crown.

"In almost all his journeys Paul had companions; but he systematically refused a source of comfort from which the other apostles, and Peter in particular, derived much help and consolation—I mean a feminine comrade-in his apostolic ministry and his labors. His aversion to marriage was here complicated with a motive due to delicacy. He did not like to impose upon the churches the cost of nourishing two persons. Barnabas followed the same rule. Paul often dwells upon this thought, that he cost the churches nothing. He deems it perfectly just that the apostles should live at the expense of the community that the catechist should hold all in common with the catechumen; in his perfinement of his own; he is unwilling to profit by what he acknowledges would be legitimate. Except in a single instance, his invariable custom was to owe his subsistence only to the work of his own hands. In Paul's eyes this was a question of morals and right example; for one of his proverbs was. 'If any will not work. neither shall be eat.' This practice of his betrays, also, the naive feeling of a thrifty soul dreading lest people may reproach him with what he costs them, exaggerating scruples to forestall grumblings. A man becomes, we must remember, keenly alive to money matters who spends his days in the midst of people who think of little else. In whatever place l'aul tarried, he set to work and resumed his trade as a tentmaker. Outwardly his life resembled that of a journeyman artisan, who works his way over Europe, sowing about him the ideas with which he has been filled.

"Such a kind of life, which has become impossible in our modern societies for any other than a working man, is easy in communities where either religious brotherhoods or commer cial aristocracies create a species of Free Masonry. The life of Arab travellers, of Ibn-Battutah, for example, is very like what Saint Paul must have led. They circulate from one end to the other of the Moslem world, settling down in each large city, following there the calling of cadi or of physician, marrying there, meeting everywhere with welcome and an opportunity of employment. Benjamin of Tudela and the other Jowish travellers of the middle ages had an analogous experience going from Jewry to Jewry, and entering at once into intimacy with their host. These Jewries were separate quarters, often shut off by a gate, and having a religious superintendent with an extensive jurisdiction; in the centre there was a public square, and usually a place for meeting and for prayers. The relations of the Jews with one another even in our days still exhibit something of the same kind. In all countries where Jewish life has remained firmly organized, the journeys of Israelites are made from ghetto to ghetto with letters of recom-mendation. What takes place now at Trieste, at Constantinople, at Smyrna, is, from this point of view, the exact counterpart of what took place in Saint Paul's time at Ephesus, at Thessalonica, or at Rome. The new comer who presents himself on the Sabbath at the synagogue is remarked, surrounded, questioned. They ask him where he comes from, who his father is, what news he brings. Over almost the whole of Asia, and in a part of Africa, the Jews have in this way quite exceptional facilities for travelling, thanks to the species of secret society which they constitute, and to the neutrality they observe with regard to the intestine quarrels of the several countries. Benjamin of Tudela goes to the end of the world without seeing anything but Jews; Ibn-Battutah without seeing anything but These little coteries formed excellent ve

hicles for the propagation of doctrines. Their members were thoroughly acquainted with each other; they watched each other incessantly; nothing could be further removed from the onventional liberty of our modern societies, in which men so seldom are brought in close con-tact with each other. Divisions into parties will be caused by religion in all cases where parties do not fill the first place in the public mind. A religious question dropping into these knots of plous Israelites would set everything aflame, provoke schisms, stir up riots. Mos quently the religious question would only be

a firebrand eagerly hid held of by eld grudges, a protext seized upon is order to count each other's numbers and give each other names. "The establishment of Christianity would be inexplicable without the synagogues, with

which the Mediterranean coast world was al-ready covered when Paul and his fellow aposties set out on their missions. These syne gogues were usually the reverse of conspicuous.

They were ordinary houses, constituting, with
the neighborhood of which they formed the
centre and common bond, a little ward (views or angiport). One mark distinguished all these quarters, this was the absence of sculptured representations of living things, an idiosyncracy which compelled a resort to awkward extravagant, and spurious means of decoration But what pointed out a Jewish quarter more plainly than aught else to the traveller freship disembarked from Seleucia or Casarea was the race mark: the young girls clad in giaring colors, white, red, and green, without neutra tints, the matrons, with their tranquil countenances, their red cheeks, their slight obesity, their kind, motherliko eyes. rived, and right speedily made welcome the apostle would wait for the Sabbath On that day he would betake himself to the synagogue. The custom was when a strange who seemed to be an educated or zealous man presented himself to invite him to say a few edifying words. The apostle would avail himself of this custom to set forth the Christian thesis. At first astonishment would be the universal feeling. Opposition would not show itself until a little later, when conversions had aken place. Then the chiefs of the synngogues would come to violent measures; nov hey would order the shameful and cruel punishment to be inflicted on the apostle which was prescribed for heretics; at other times they would appeal to the civil authorities to have the innovator banished or whipped with rods. The apostle would not preach to the Gen tiles until after he had preached to the Jews The converts from paganism were usually less numerous, and almost all, too, recruited from the classes of the population that had already been brought in contact with Judaism and

were disposed to embrace it." Hellenized Jews, Syrians, and the kindred Ori ental peoples who occupied the larger part of the eastern half of the Roman empire-that par which was subsequently conquered and is still rotained by Islam-such were the only elements of the population among which, in Paul's lifetime and for long afterward, Chris tianity had much chance of success. Nearly two centuries must pass before men of Roman stock will embrace the creed of the Galileau But why were the Greeks also so intractable Why did the cantres of Hellenic culture. Alex andria and Athens, remain so long indifferent to the new faith? The relation of Christianity to the Greek civilization of the first century of our era is examined at length by M. Renan in a chapter from which we make the following excerpt. The author has just translated for his readers the speech which, according to the Acts, was delivered by Saint Paul to the Athenians from Mara's Hill:

"If the speech that we have reproduced was really delivered, it must indeed have made a very singular impression on the cultivated minds that heard it. The language, now bar barous, incorrect, and faulty in construction yet anon surprisingly exact: the eloquence of fits and starts, whose happy flights were followed by clumsy falls; the deep philosophy en gendering the strangest of beliefs, must have seemed to come from another world. Immensely superior to the popular religion of Greece, such a doctrine in more points than one failed to ascend to the level of the current philosophy of the age. If, on the one side, it seemed to clasp hands with that philosophy by the lofty conception of the deity, and the fine theory of the moral unity of mankind that it proclaimed, on the other side it retained an amount of belief in the supernatural that no positivist the positivist the positivist the positivist that no positivist the positivist that the speech should have had no success in Athens. The motives that were to bring about the success of Christianity had to be looked for outside the literary circles. They were to be met with in the hearts of plous women, in the secret aspirations of the poor, the suffering, the enslaved Before philosophy can draw close to the new doctrine it will be needful both for philosophy itself to be much enfeebled and for the new loctrine to renounce the great chimera of an early day of judgment, that is to say, the concrete imaginings that formed the envelope of its first stage of growth.

Whether Paul or one of his disciples was its author, this discourse at all events discloses an attempt, almost the only one made in the first century, to conciliate Christianity with Giving proof of a breadth of view very remarkable in a Jew, the author recognizes in all races a kind of inward sense of the Divine, a secret instinct of monotheism which ought to lead them to the knowledge of the true God. If we may believe him. Christianity is nothing but natural religion, at which man would arrive by simply consulting his own heart and honestly questioning himself; an idea which has two sides to it, and which was destined at times to bring Christianity nigh to derision, and at other times to inspire it with a misplaced arrogance. Here we have the first example of the tactics pursued by certain apologists of Christianity who make advances to philoso phy; who adopt, or pretend to adopt, scientific language; who speak with complaisance, or politeness, of that faculty of reason which elsewhere they decry; who are fain to convey an impression by skilfully grouped quotations that at bottom men of letters can find a common ground; but who embroil themselves in inevitable entanglements the moment they explain their meaning clearly, and begin to talk about their supernatural dogmas. You perceive already the effort that will be needed to translate Jewish and Christian ideas into the language of Greek philosophers; you get a oregleam of Clement of Alexandria and of Origen. The Biblical ideas and those of the Hellenic philosophy are trying to join in an embrace; but, to do this, they will have to make not a few reciprocal concessions; for that God in whom we live and move is far removed from

the Jehovah of the prophets and the Heavenly "The times are far from being ripe as yet for such an alliance; besides, it is not at Athens that the marriage will take place. Athens, at the point to which the centuries had brought that city of grammarians, of gymnasts, and of fencing masters-was as ill calculated as a city possibly could be for the reception of Christianity. The conventionalism and aridity of heart that characterize the schoolmaster are irreparable sins in the eyes of divine grace The pedagogue is of all men the least easily converted, for he has a religion of his own made up of his routine, of his faith in his old authors, of his relish for his literary exercises this suffices him, and extinguishes every other want in him. There has been discovered at Athens a series of portraits of what may be termed the university fessors of the second century. They are handsome men, grave, majestic, with something no-ble and still Hellenic in their micn. Inscriptions acquaint us with the honors and salaries that were bestowed upon them; the veritable great men of the old democracy never had so much. Unquestionably, had Saint Paul encountered one of the predecessors of these magnificent pedants, he would have had little more success with him than would have had in the time of the second empire a romanticist tinctured with neo-Catholicism trying to bring round to his ideas an old-fashioned scholar hugging the worldly minded religion of Horace, or than in our day would be gained by a socialistic humanitarian declaiming against English prejudices to the Fellows of Oxford or of Cambridge."

The last of our citations from this volume shall be made from a chapter in which M. Renan defines his conception of the place occupied by Saint Paul in history. The diverrence of his view from that usually taken by German rationalists will be intelligible enough if we bear in mind that they were for the most part Protestants before they became free

thinkers, whereas M. Renau was educated for the priesthood in a Catholic seminary. Where he points of departure are so far spart it is natural that the conclusions reached respec ng the relative importance of the parts played by Saint Peter and Saint Paul in the evolution

of Christianity should materially differ. Thanks to Paul," says M. Renan, summing up the results of the great missions, "half o Asia Minor has received the Christian seed. In Europe, Macedonia has been quite deeply enetrated, Greece has been touched upon the outskirts. If to this we add Italy, which from Pozzuoli to Rome already showed she track of Christian feet, we shall have before us a picture of the conquests effected by Christianity in the sixteen years covered by this book. Syria, as we have seen, had previously received the word of Jesus, and possessed organized churches. The progress of the new faith had, indeed, been marvellous, and although the public mind as yet paid little heed to them, the followers of Jesus had already acquired some consequence in the eyes of the community at large. We shall see them toward the middle of the year 64 engaging the attention of the world and playing a highly important part in history.

Throughout this portion of our narrative

nowever, we should be on our guard against an

illusion which the reading of Paul's epistle and the Acts of the Apostles almost inevitably begets. After a perusal of those documents we pieture to ourselves conversions on a vast écale innumerable churches, whole countries flying to embrace the new religion. Paul, who has much to say about recalcitrant Jews, says not word of the immense majority of Pagans who knew nothing of the faith. So, too, when we read the journeys of Benjamin of Tudela, we might suppose that in his time also the world was peopled exclusively with Jows. Sects are subject to these optical illusions; in their eyes nothing exists without the pale of their activity; events that take place within their little sphere seem to them events that interest the universe. People who are brought in contact with the survivors of the Saint Simonians are struck by the facility with which they, likewise, come to look woon their brotherhood as the centre of mankind. Thus it was that the first Christians lived so shut up within their narrow circle that they knew almost nothing of the profage world. A country was regarded ns won over to the Gospel If the name of Jesus had been uttered in it and a dozen converts had been made. A church would often comprise only from twelve to fifteen persons. Perhaps all of Saint Paul's converts in Asia Minor, in Macedonia and Greece, did not much exceed athousand. The small number of them and the fervent spirit peculiar to secret conventicles and circumscribed spiritual families were precisely what constituted the indestruc tible force of these churches and made of them so many fruitful germs for the years to come.

One man contributed more than any other to this rapid spread of Christianity; this man it was who rent apart the species of stiffing and prodigiously dangerous swathing clothes in which the infant had been enveloped from its birth; he it was who proclaimed that Christianity was no mere reform of Judaism, but a com plate, self-existent religion. To say that this man deserves to be placed one a very high plane n the history of Christianity is to say what is self-evident; but we must not call him its founder. Let Paul say what he will, he is inferior to the other apostles. He had not seen Joses; he had not heard His word. With the divine logos, the Parables, he is scarcely acquainted. The Christ who makes personal revelations to Paul is Paul's own Döppelge or second self; it is himself he listens to while he fancies he hears Jesus. "To speak only of his outward rôle, Paul is

far from baving had in his lifetime the importance we ascribe to him. His churches either had but little stability or they repudiated him. The churches of Macedonia and Galatia, which were undoubtedly his work, are of no great consequence in the second and third centuries The churches of Corinth and of Ephesus, which did not belong to him by a title so exclusive, go over to his enemies, or conclude that they are ot founded with due regard to canonicity unless they can point to some other organizer be sides Paul. After his disappearance from the scene of the apostolical quarrels, we shall see m well-nigh forgotien. His death was probably regarded by his enemies as the death of a mischief maker. The second century hardly speaks of and seems to systematically seek to efface his memory. At that time his epistles are little read, and are only authoritative in the eyes of a tolerably small group of believers. His pretensions are much lowered even by his partisans. He leaves behind him no famous disciples; Titus, Timothy, and so many others who formed a sort of court about his pear in obscurity. To tell the truth, Paul had too vigorous a personality to create an original school. He always crushed his disciples; when near him they only played the part of secretaries, of servants, of couriers. Such was their reverence for the master that they never ventured to teach with freedom. When Paul was with his little troop, he alone could be said to live; all the others were annihilated, or only saw with his eyes.

"In the third, fourth, and fifth centuries Paul will strangely gain in greatness. He will besome the teacher par excellence, the real framer of Christian theology. The real President of those great Greek councils, which make Jesus the keystone of a metaphysical system, is the Apostle Paul. But in the middle ages, and especially in the West, his fame will undergo a strange eclipse. Paul will scarcely speak at all to the heart of the barbarians; Latin Christianity will hardly pronounce his name except as a conventional appendage to his rival's. While Saint Peter shakes the world, makes it tremble and obey him, the obscure Saint Paul plays a secondary rôle in the majestic Christian poesy which fill cathedrals and inspires the popular church music. Almost nobody before the sixteenth century is named after him; he very seldom appears in the sculptured monuments; he has devotees; few churches are built in his praise; few tapers are lighted in his honor, His coadjutors, Titus, Timothy, Phoebe, Lydia figure but insignificantly in the public worship, especially of the Latins. Legends are not to be had by everybody. To have a legend you must speak to the head of a people, you must strike the imagination. Now, what does salvation by faith, justification by the blood of Christ, say to a people's heart? Paul was not sufficiently in sympathy with the popular conscience, and also, perhaps, too well known to history, for an aureole of fables to form around his head. Tell me tales of Peter rather, who makes kings bow the head, who shivers empires, sets his heel upon the asp and the basilisk, tramples under foot the lion and the dragon, keeps the keys of heaven.

"The Reformation opens for Saint Paul a new era of giory and authority. Catholicism itself regains, by reason of studies more extensive than those of the middle ages, tolerably views in reference to the Apostie of the Gentiles. From the beginning of the sixteenth century Paul's name is everywhere. But the Reformation, which rendered such great services to science and to reason, had not the power to create a legend. Rome, casting a compassionate veil over the rude outbreaks of the Epistle to the Galatians, lifts Paul upon a pedestal almost equal to Peter's. For all that, Paul does not become the saint of the common people. What place will criticism make for him? What rank shall it assign to him in the hierarchy of those who have served the ideal?

"We serve the ideal by doing good, by discovoring truth, by realizing the beautiful. head of the holy procession of humanity marches the good man, the man of virtue; the second rank belongs to the man of truth, the scientist, the philosopher; then comes the man of the beautiful, the artist, the poet. Jesus, with his celestial aureole, gleams upon us like the ideal of goodness and of beauty. Peter loved Jesus, understood him, and was, so it appears, in spite of some weaknesses, an excellent man. What was Paul? No saint. The dominant trait of his character is not goodness. He was arrogant, rigid, suriy; he defended himself, asserted himself, as we say now; would

say sharp things ; believed himself absolutely in the right; stuck to his opinion; was often in hot water. Again, Paul was no scientist; we may even say that he has done science a great lajury by his paradoxical disdain of human eason, by his praise of rank foolishness, by is anotheosis of transcendental absurdities He was no poet, either. His writings, works though they be of the highest originality, are destitute of charm; the form is rough and alnost always devoid of grace. What was he,

"Paul was presminently a man of action; a strong, aggressive, enthusiastic soul; a con-queror, a missionary, a propagandist; so much the more ardent because he had at first displayed his fanaticism on the other side. Now. he man of action, however noble he may be when he acts for a noble object, is less near to God than he whose life has been spent in loving the beautiful, the good, or the true. The Apostie is by nature a somewhat narrow mind; he is resolved to succeed, and for that he sacrifices something. Contact with reality always leaves a slight stain. The highest places in the kingdom of heaven are reserved for those whom a ray of divine grace has beautifled, for those who have adored only the ideal. The man of action is always a poor artist, for it is not his sole object to reflect the splender of the universe. He could not be a scientist, if he would, for he regulates his opinons by the standard of political utility; he is not even a very virtuous man, for irreproachable; the malice and stupidity of his fellow men com-pel him to make terms with them. Above all, he is never amiable; the most winning of virtues, reserve, is forbidden to him. The world favors the audacious, those who help themselves. With Paul, great and upright as he was, the title of Apostle was self-conferred. In action men are mighty by reason of their faults; they are weak through their good qualities. In brief, the historical personage nost analogous to Saint Paul is Luther. In the one man and in the other we remark the same violence of language, the same passion, the same energy, the same noble independence. the same frenzied attachment to an idea embraced as if it were an absolute truth. "I persist, then, in thinking that in the cre-

ation of Christmaity Paul's share was far smaller than that of Jesus. We should even set Paul in my judgment below Francis d'Assisi and the author of the 'Imitation,' both of whom got very close to Jesus. The Son of God is a unique phenomenen. To appear but for a moment, to cast about one a soft and penetrat ing gleam, and to die very young-that is the life of a God. To dispute, to wrestle, to conquer, that is the life of a man. After hav ing been for three centuries, thanks to orthodox Protestantism, the Christian teacher par excellence. Paul in our day sees his reign drawing to a close; Jesus, on the contrary, is more alive than ever. It is no longer the Epistle to the Romans that sums up Christinnity; it is the Sermon on the Mount. The veritable Christianity, which shall eternally endure, comes from the Gospels, not from the Epistles of Saint Paul. Paul's writings bave been a source of jeopardy and wreck cause of the principal defects in Christian theology. Paul is the parent of the supersubtle Augustine of the dry-as-dust Aquinas, of the sombre Calvinist, of the marrowless Jansenist, of the feroclous theology that damns and predestines to damnation, Jesus is the father of all those who seek in dreams of the ideal the repose of their souls. What keeps Christianity alive is what we know-alas, too little-of the words and personality of Jesus. The man of the ideal, the divine poet, the mighty artist alone defles time and revolutions. Alone he sits at the right hand of God the Father for eternity Mankind, thou art sometimes just, and

right are certain of thy judgments."

A FEW POEMS.

What the Wild Waves Say Mourn for Boston's barnacles Handsome, haughty barnacles, Squirming in their costly shells, As the surges sound their knells Telling of the grievous fate Of the power they had of late In the old Bay State.

Who but they are great and grand ? Who but they should rule the land-Rule it with a heavy hand, Gather wealth and hold command, Though the many fail to bless— Feeling sorely all its stress— Such a hard duress?

Yet the people, free at last. Unforgetful of the past, Burst the bonds that held them fast, And their rulers stand aghast. Quaking with an inward fear, As the voters' tread they hear, Nearer and more near.

Not for men of wealth alone As the spreading light makes known-Preedom's blessings may be shown; But the Government, be sure For the rich and for the poor

Mourn for Boston's barnacles, Merchant princes, social swells, As the surges sound their knells When the people, strong and great Tear them at a rapid rate From the ship of State.

His Wife.

From the Arkanaus Traveller.
Dat found? Wy, she is de hoss, sah,
we her prence jest like a hoss, sah,
be lived by the land of the land of the
All goods of the land of the land of the
difference of the land of the land of the
A pin what she kain! call her own.
An cook! Yer oughter see a pone
Oh her bread, an as her men!
De whole worl, boss, min't got her best.

At fust I met her at a shuckin'.
Mixed wid a spree an' apple duckin'.
I sorter gin my foot a shake.
An' tick her from young bow-laig Jake.
I send her often auther dat.
An' her an' Jake soon had a spat.
Den I knowed my way was oloar.
An' den I smiled from year to year.

An den i smilet from year to year.
See her pranes, jes like a hoy!
De 'ennan is so diled wid joy
Dai when I'm 'rom' she haster dance.
Jes' look at dat camp meath' prance!
Th buth now! Dud yer hall be holler!
I'll bet myself a haffer dollar
'At seem' de was the shakes her dress,
Dat de oman got in a holust's nes.
Una way dat's neber slow,
In a way dat's neber slow.
I drunk at omest de ceivin' foam—
Thought 'twas 'cause I' had come home.

From the Brooklyn Bagts.
Your letters before me are lying,
Ant criss or ansoled, it is true;
And somehow I cannot help sighing
When I have but gianced o'er a few.

These tattered beseechings remind me Of days that are far out of sight. Their passionate pleadings still bind me To days that were full of designt. So tired of travel and roving "
This folly I fondly believed;
Another ends. "Falthful and loving "
And this. "You shall not be deceived." Once more the soft wind is blowing Far over the wide stretching plain. Once more the bright river is flowing. In memory once more I reign. You call me "reformer" in jesting. And beg me to model your life. Much wisdom I gained by the testing; I lost you—becoming your wife.

The Little Black Teapot. From the Philadelphia Fress.

When the sky darkens down on a suld winter's day; when we long for the smalline to come and to stay; when the angry wind rades, and win from each clo-Comes the drift that envelops all times in a strond-row arm in and cheer me! I have meching at hand, In the little black teapor that amoves on the stand.

11.

And this teapot, though sany, is handsome and bright. With its mate, the small creamer gold bordered and With its mate, the small creamer gottenorures a white,
white,
Then the sugar dish has on its handle a bird.
And it makes as shrill whistling as key ever heard,
And "Forget me not," this is its golden command.
Both to me and the teapor that amokes on the stand.

While a pile of cream crackers suffices for lun live no imping for wines—an a stranger to p And I never am called on for bile at the har-iso my credit is good and my paper at par. When I thirst live a beverage ready at hand, in the little black temper that smokes on the

IV Let them pile on their ailver their service of plate; Let them sit at Deimonico's table in state; Let them quaff at the optical curvoys's rich wines. And wring the life-blood groun the foreigner's vines; 'm' contact—while they no lord in the land— with the little black aspect that smokes out the stand

LIFE IN MODERN PALESTINE. Strange and Picturesque Sights at the Monne

HAIPA, July 31.—The greatest religious

astival of the year in these parts takes place on the 20th of July at the Monastery of Mount Carmel, and is called the Peast of St. Elias, It does not rank in the Roman Catholic Church generally as one of the highest importance, but among the Maronites, Melchites, and the Latin Oriental Church, as well as among the Carmelites themselves, it is par excellence the great annual ecclesiastical event. From all parts of Palestine worshippers of all ranks flock to the sacred grotto, and on the evening before the saint's day as many as 5,000 or 6,000 souls are often assembled on the rugged promontory and in the enclosures surrounding the monastery. Hither I repaired about 6 o'clock on the evening of the 19th, and sipped coffee, smoked eigarettes, and chatted with the reverend fathers, while I looked out of the Iron-barred windows on the multitude assembling beneath them. It was composed for the most part of venders of fruit, sweetmeats, and refreshments of all sorts, who were establishing their stalls for the night in sheltered nooks, for the feast begins at midnight, and is carried on till 9 o'clock next day, being, in fact, a species of religious orgy, which appears to have great fascination for the native Christian mind. It must be admitted that devotions which consist chiefly in dancing and occasional free fight, all ing, with an through the small hours of the morning, are religious exercises of a kind not unlikely to attract the country people, who go in for a sort of holy spree on a scale of large proportions. This year, however, a general panic which pervaded the country in consequence of the cholera in Egypt reduced the numbers materially. especially of the Fellahin, among whom all kinds of absurd rumors were prevalent that the kinds of absurd rumors were prevalent that the disease had apread to Haifa, and that the monastery itself was in quarantine. After watching the pictures que arrivals for some time. I declined an invitation to spond the night in the monastery, and determined to return next morning at 5 o'clock, when I was assured that the fun would be fast and furious. As I approached at that hour my expectations were excited by the reports of the discendant chorus chanting which forms the discendant chorus chanting the discendant chorus chanting which forms the discendant chorus chanting the discendant chanting which forms the discendant chanting the disc disease had spread to Heifa, and that the monastery itself was in quarantine. After watching the picturesque arrivals for some

They prostrate themselves before her, touching the ground with their foreheads, and offering up their supplications after a fashion that would shock an enlightened Bhuddist by the superstition and credulity thus suggested. On each side of the figure are two altars one dedicated to Saint Jean Haptiste, and the other to Saint Senn Stock, an Englishman who was made Prior-General of the Order of Carmelites in 1245, and who in his day did more than any other to increase their renown. On the right of this is the statue of Elijan slaying a prophet of Baal, which was sculptured at Barcelona by Dom Amédéo. The prophet has got his false rival on the ground between his feet, and, with uplifted sword, is in the act of cutting his head off. He is hung round with votive offerings, and worshippers crowd around to touch some part of the statue, and thea kiss the finger that has touched it. On a table in front a monk was seiling engravings to the worshippers. I bought one of these, representing Elijah sending Elisha to look for the sign of rain. In the distance is the small cloud, no bigger than a man's hand, and emerging from it is the figure of the Virgin and Child, for the Roman Catholic tradition has it that in this cloud was revealed to the prophet the dogma of the immaculate conesption, in which he was a firm believer from that time forward.

Descending a few Fock-cut steps close to this image, we flad ourselves in the cave of Elijah.

prophet the dogme of the immaculate conception, in which he was a firm believer from that time forward.

Descending a few Fock-cut steps close to this image, we find ourselves in the cave of Elijah, a small grotto about ten foet by fifteen, at one end of which is an altar, which the devotees firmly believed is the actual rock that he used as his bed. Here a priest was performing mass. The body of the church was full of devotees, for the most part women in white burnooses, who squatted on the ground, and seemed principally engaged in suckling their babies.

The monastery derives a considerable revenue from these celebrations as in good seasons votive offerings to a large value are brought; but the chief source of its wealth is derived from the sale of indulgences, or at least what virtually amounts to this. A very wealthy Syrian of a notoriowsly dishonest and cruel reputation for his dealings with the native population was pointed out to me. He was very plous in his devotions, and was much esteemed at the monastery in consequence of the gifts in land and houses which he had made to it as an explation for his infamous transactions. A large proportion of the household property and real estate which is owned by the monastery has come to it, and is constantly coming to it, through its consent to questionable transactions on condition of the proper proportion being devoted to pious purposes. By these means it exercises a very powerful moral as well as financial influence all through the country, and as the Christian population, which is subject to it, is very large in proportion to the Moslem in the neighborhood, and as it is under the exclusive protectorate of France, this influence partakes also of a very distinct political character. In fact, the Christians of the monastery is a modern building, and if it, only had a tall chimney instead of a

cient protection against the oppression of the Turkish Government than do the Moslems themselves.

The monastery is a modern building, and if it only had a tall chimney instead of a cupola it would look more like a manufactry than a religious edifice. The top of the cupola is 550 feet above the level of the sea, which is immediately beneath, and commands a magnificent view. When Napoleon besizeed Acre in 1797, and was compelled to raise the slegge and retreat the Turks foil upon the wounded French soiders who were left in hospital here and massacred them to a man. The convent was, of course, deserted, and soon after fell into ruin. For twenty-seven years this much wenerated spot was abandoned, but the order to which it had given its name never ceased to agitate for the restration of its sanctuary, and the work of reconstruction was finally undertaken in 1826, by Jean Bantiste, and completed in 1853. So the present building is only thirty years old. In front of the main terrace is a flower garden and some trellissed vines in the centre of which is a pyramid surmounted by a cross, with an inscription to the effect that it commemorates the resting place of the bones of the French soldiers. It Father Jules du Saint Sauveur ventured back to the mountain, where he found these melancholy traces of the tragedy scattered among the ruins and, collecting them, hid them in a scances, they could receive a Christian burial. There can be no doubt that the order is now increasing in wealth and influence, and expectation runs high that the day is not far distant when Northern Palestine will be still turber scared.